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"RIGHTS OF COMMUNITIES."

OUR esteemed contributor "J. W. T." in his article in our last issue, under the above title, gave from a legal standpoint a conclusive answer to the question of a correspondent, "whether those joining Communities are liable to lose their property, or the results of a life's labor, simply because of a change in religious belief." He cites the decision made in the suit of the Grosvenors agt. the Harvard Society of Shakers, in proof that "where a Community is formed holding a certain religious faith, members who are found by the Community or its constituted authorities to be not in conformity with such faith may be expelled, without any right on their part to any of the Community property, or to any pay for services rendered in the Community, even though those services be life-long;" and he affirms that "he who changes his belief or life [while a member of a Community] withdraws from the organization and abandons the home, just as really and effectually as he can, though he may yet remain within its outward walls; and the expulsion for non-conformity is only causing one to do with his body what he has already done in spirit."

It would be wrong, however, to infer from this presentation that the different Communities have a system of doctrines or creeds in respect to which they tolerate in their members no difference of opinion. On the contrary, we are certain that in nearly or quite all of the existing Communities much freedom of thought prevails; and that none of them claim to have discovered the whole truth or boast of a perfect and unchangeable system of principles and regulations. The Shaker Societies are not an exception. The things in respect to which they exact perfect uniformity are as few as those named in the apostles' creed. All must be agreed in the necessity of celibacy, communism of property, separation from the world, subordination; but otherwise one may indulge in great latitude of thought, and not endanger his standing in a Shaker Society. In a recent No. of *The Shaker*, the monthly exponent of the United Societies, we find the following passage, bearing directly on the point under consideration. It is included in an answer by the editor to the question, "What shall I do to be a Shaker?" He replies: "We care not what you believe or have believed; we are not concerned with your metaphysics, your materialism, nor spiritualism; we ask you to square your life by him whose life was without fault before Pilate and before high heaven." He adds that one may believe in one God or three, in predestination, or the atonement, or not, as he chooses. Indeed, it is a little marvelous that the Shakers maintain their compactness of organization with such wide divergence of belief as obtains among them on very many questions.

In the other Communities founded on a religious basis, with the exception of a few points deemed vital, we are sure that no member is likely to suffer expulsion for a difference of opinion merely. If such were the case, there would be ground for regarding religious Communities as in some sense oppressive. Their leaders are too wise for that.

But, on the other hand, their wisdom leads them to look sharply after every thing which tends directly toward disorganization, as is their duty. While they tolerate freedom of opinion on many subjects, they can not, ought not, to tolerate factious opposition to established regulations; they can not, ought not, to regard with favor or even ignore influences which are secretly undermining their organization. It is their manifest duty not to let individualism of any kind endanger the common interest. We know something of the secret history of the Grosvenor case and of other like cases; and we feel warranted in saying that more potent causes than difference of views on minor subjects have generally been at the bottom of Community expulsions. There may have been exceptional cases, and mutual fault in most cases; but more often than otherwise members have been expelled or have voluntarily seceded because they developed tendencies antagonistic to the very life of the organization with which they were connected. Study the constitution and bye-laws of the different Communities, and you will see that they are drawn with special reference to securing their harmonious working and perpetuity; and that subordination one to another, which is the essence of all organization, is insisted on more strongly than assent to particular tenets. If a man has a truly organic spirit—seeks unity and the general good, and is modest in holding and asserting his individual opinions—we believe there is little danger of his expulsion from any Community.

Our answer, therefore, to the query of our correspondent, "whether those joining Communities are liable to lose their property, or the results of a life's labor, simply because of a change in religious belief,"—would be: No, unless such change is so radical as to render it impossible for them to remain in organic unity with the Community, or unless such change develops in them a factious opposition to its principles and regulations.

A WORD TO EDUCATORS.

THE founder of a thriving Community once told me that his ideal Community was a University and a Family combined—all the educational advantages of the one, with the protective influences and attractions of the other. Though no Community that I am acquainted with has as yet been able to realize more than a far-off approximation to this ideal, still I believe that the progress of communistic evolution has this realization in store for us. My observation and experience in community life, keeps this hope fresh within me.

I have already noted this advantage in Communism as already developed: the assurance of support and care in illness and old age, so lessens the necessity for individual exertions, that through life one has time and opportunity to study; so, though a Communist may not have a chance to devote himself for a few years at a certain age entirely to study, the average amount of time he can give to study, take his life through, will be very much higher than that of the average citizen of ordinary society. The *National Teacher's Monthly*, making a plea for the more comprehensive and scientific organization of the primary schools in this country, says, "not one pupil in twenty remains in school after he is ten years of age." "Our lower schools are crowded, while our high schools and colleges have many vacant places." "Girls are kept at home for domestic purposes, and boys are soon needed on the farm." Now in Communism no such contingencies are encountered. A Community, once fairly established, can, if it chooses, give all its children a common school education, at least. This is done in all the Communities that I know any thing about.

Full advantages for the higher forms of intellectual culture, as in the arts and sciences, come more slowly. But my experience with Communism shows me that it is sure to come in the future. As it is, any well-to-do Community that is controlled by intelligent, liberal-minded leaders, even if it does not chance to number within its organization professors in the arts and sciences, will afford advantages in the way of books and other educational material that will enable the really gifted and persevering to make great attainments. A good library and access to educational material is worth a great deal, as any one knows who is acquainted with the lives of many of the prominent men of this and past ages. I read somewhere the other day, that comparatively few of our congressmen and members of legislature were college graduates, most of them having received only a common school education, and were otherwise self-educated—"self-made men," as they say. A friend of mine once said that they might well be called "reading-made men," and I think he was about right. Access to a good library is an educational advantage that a moderately successful Community can give all its members.

But even if Communism, in its present stage of development has not yet given us a sample of the University combined with the Home, on the grand scale, it already shows marked advantages over ordinary society in its social and moral protective power over youth during the susceptible age in which the primary and common school education is acquired. Parents in society as it now is, are between the two horns of a dilemma as regards education. They are often aware that in sending their children to school they are placing them in the midst of moral and spiritual influences and temptations over which they (the parents) have no control, and of which they may keenly disapprove, if (sad alternative) they know any thing about them. Yet if they keep them at home they are over-burdened with the care of their education, or their children grow up ignorant (except in rare cases of wealth), and are restless and longing for the companionship of those of their own age. Of course children are almost invariably sent to school and the risks run. I suppose most parents are too accustomed to do as they see others do, to realize what these risks are. To the heart of the intelligent and tender mother this separation and hazard is a sore necessity. I have known some who kept their children at home, prefering inferior mental development to the chance of moral and spiritual contamination in public schools. I have known others who have endured agonies of grief over the unwise treatment of their children when thus separated from them. As a mother in a Community, I know that such risks and such necessities are there unknown.

But there is another side to this picture. Perhaps as often the trials and troubles are on the part of the teachers. Occasional reading of educational papers and converse with teachers, has brought to my notice some of the difficulties encountered by educators in ordinary society. The work of enthusiastic and devoted teachers is often cruelly cramped and marred by ignorant, parsimonious parents. Teachers are aware, that, in order to have their labor bear good fruit, the diet and other external conditions of the home-life of their pupils should be changed; but these are conditions which they find it difficult, and usually impossible, to control. If they are true educators, they are as much interested in the spiritual as in the mental development of their children. But their sorrow is, that good precept and example at school, is often made void by bad precept and example at home. Who will deny that perfect coöperation between parents and teachers as to the plan and principle of the development of youth is rare, very rare indeed? Yet who will not admit that harmonious coöperation between these two parties is necessary to the attainment of the highest educational results in the rising generation? But I can not see how this agreement is to be

brought about where there is such a wide separation of interests as there is in ordinary society between the social, intellectual and spiritual teachers of youth.

Another point. Supposing that there could be brought about harmonious coöperation between teachers and guardians as to the method of guiding the development of the young, can they feel insured against bad tuition even then, as society is now organized? A prominent educational journal said not long since, that there are studies outside of the school "course," unknown to parents and teachers alike, which have lasting influence upon character. "Our children," it says, "have teachers who collect tuition on the street and at news-stands." And then it keenly gives the effect of "flashy literature," of immoral reading and example which children encounter in their run among their fellows in the streets of cities and villages, which often gives a lasting bias for evil. So we see that even if teachers and guardians were agreed, every thing might yet be ruined. What hope is there then, unless both unite in such close communism of interests that they can make their guard over their charge so complete that not an hour of the day will the children be beyond some one's faithful care. Is there any form of society other than Communism, where this charge can be faithfully fulfilled? I think not.

"Come, let us live for our children," said Frederic Froebel, the founder of Kindergarden. These words are engraved on his tombstone, and have been a watch-word among his disciples. Certainly the responsibility of bringing children into the world brings with it that of seeing them rightly cared for. It is a solemn trust we have. I am convinced that if the educators of the world could only realize what a promise there is in Communism of their faithfully fulfilling this trust, they would be the most enthusiastic of all classes in support of its theory, experiment and practice.

I have scarcely noted half the perplexing questions I have in mind on this point of education, which I think Communism is solving or will solve. Enough for now.

OBSERVER.

WHICH METHOD?

EVERY one who is dreaming or laboring for an improved social state, be it on the basis of Communism or on one which contemplates a less intimate union of interests, has, of course, some theory of the nature of man and of the relation between him and institutions; and this theory must have much to do with fixing one's views of the practical measures which should be adopted to secure the end in view. But though in many respects these theories may be quite various, they are in substance reducible to two.

One of them is clearly implied in the following statement: "From Plato down to the present day, we have had nothing but one uninterrupted wail over the selfishness and perversity of man—his incapacity for social order and harmony. Not one of the world's philosophers has ever suspected that the social organism might be unsuited to the passional organism of man and consequently the *cause* of his perversity; but they have diligently sought by constraint to adapt him to their individual theories and false institutions."

The other is implied in the following: "What the world most needs is GOOD MEN. Good institutions of all kinds are in themselves quite desirable; but experience proves that they avail little or nothing without good men to administer them. * * * * * * The results of all human arrangements depend so much more on the character of men than of institutions, that we can not conceive of a social, political or religious system so good that it may not be made a nuisance by corrupt administrators; nor one so bad that it would not be tolerable and even valuable in the hands of men fearing God and eschewing evil."

The first of these theories assumes that man in himself is well enough; but, somehow or other he has got all awry and out of joint, has become selfish, sensual, perverse and miserable, by reason of the operation upon him of a bad or unsuitable social organism. This being the fact, assuming that evil in man is caused by evil in the form or arrangement of the institutions under which he lives, all that is necessary to be done is to take them away and to frame a social organism suited to his passional organism; this done, every thing will be lovely, and the machinery of human society will run smoothly to the attainment of the highest welfare.

One can hardly help asking how or why it is, if man is all right, that he has managed to surround himself with a social organism so perverting in its effects; but the discussion of this point is not now proposed. It is only desired to exhibit the two theories together for the sake of the contrast.

The second one proceeds on the ground that the *cause* of man's selfishness and perversity is in himself, or, more accurately, in a mischievous spiritual power which operates upon him, ensnares him and envelops him with a selfish and perverse spirit; and that this selfishness and perversity are embodied in the institutions which man creates, they being only an expression of his real character. Hence, the social organism at any time must be exactly suited to the state of the passional organism at that time; society is but the fruit of the tree—man.

So, "make the tree good and the fruit will be good." Regenerate man and the regeneration of society will follow as a matter of course. This theory does not overlook the fact that a good social organism will tend to make good men better, continually and increasingly.

Now, which of these theories is the more practical in this world of stern fact in which we live? Which way shall we work in the broad Socialistic field that lies before us? Which shall be the primary object of our attention, what man *is* or what he *does?*

J. W. T.

CHARLES FOURIER.

LIFE OF CHARLES FOURIER. By CHAS. PELLARIN, M. D. Second Edition with an Appendix. New-York: Dion Thomas, Publisher, 16 New Church-st.

THOSE who read this somewhat meager biography of Fourier expecting to find therein a complete exposition of his theories and discoveries in Social Science will be disappointed. The author limits himself to the work of "retracing as faithfully as possible, all that relates to the person and the life of the discoverer of the Social Science." Of his theories and schemes for reforming society we get only occasional glimpses. A short selection, or an explanation suffices to show how thoroughly Fourier became identified with his system. His forty years of devotion to the elaboration and publication of his discoveries prove the earnestness of the man, and give us a clew to the causes of failure.

He was a son of a well-to-do cloth-merchant of Besançon, where he was born in 1772. At an early age he evinced great mental ability, and gave evidence of the decided *will* and unconquerable reason which characterized his later years. When but five years old he became so impressed with the falseness of commercial relations that he took, against commerce, the *oath of Hannibal*—an oath which he kept with unfaltering devotion and singleness of purpose until the day of his death.

As a child Fourier was sober, reflective. He had an extraordinary precocity for investigation, but lacked the merriment and artlessness and indifference to the future of ordinary children. He was a man before he was a child, and thus ever remained. At eight or nine he composed a eulogy to his favorite pastry-cook, whose sudden death had caused him great grief. This production astonished the professors of the schools, who were slow to believe that the ideas which it contained came from the brain of a child.

When but seven years old he became so impressed with the awful fate of wicked souls in hell that he resolved to make out a list of sins—the names of which he did not understand—and confess them to the vicar; fearing lest he might unwittingly commit some one of them and be in danger of losing his soul. He says:

"I went over the small current sins, such as having missed my prayer; then I entered upon the list which was enigmatical to me, and accused myself of incontinence! 'You don't know what you say,' replies the vicar. I stop a little confused. 'Come, go on, finish.' I continue and say: 'I accuse myself of having committed simony!' 'Ah! simony! pooh! you are talking nonsense!' I, quite embarrassed, endeavor to cast the blame upon another, and reply: 'They told me to confess that at home.' A fresh gesture of impatience on the part of the pious vicar, a fresh lecture: 'You are a little liar, nobody told you so.' I here finished my learned confession, and the vicar, it seems to me was very wrong to be vexed; I was only something to laugh at. A child seven years old accusing himself of simony! If he had allowed me to go on to the end, I should have related all kinds of crimes, fornication, adultery, sodomy, in fine every thing I had found incomprehensible in the catechism; I had resolved to accuse myself of every thing, rather than omit any sin which might plunge me into Gehenna."

After finishing his college studies, he entered his father's business as a traveling salesman or agent, which position gave him ample opportunity to gratify his taste for traveling. From these journeys he retained the most minute knowledge of the greater part of the different localities he visited. Climate, culture, inhabitants, public and private edifices; nothing seemed to escape his observation. He was an omniverous student in all the science of the age, mathematics, anatomy, physics, history, geography, engineering; he studied almost every thing in fact, except the diversity of languages, which he considered a sign of the social incoherence of the earth. Inventions in physics and music filled up many spare moments.

In 1793 Fourier left Besançon and went to Lyons with his patrimony which amounted to about ten thousand dollars. Investing the whole in colonial produce, cotton, sugar, rice, etc., he soon saw his property disappear in the siege and capture of Lyons by the troops of the Convention. Fourier himself was imprisoned and only saved his head by systematic lying to the pitiless proconsuls who ravaged that fair city in the name of national justice. The horrible atrocities committed by the revolutionary leaders of the times, together with the general social anarchy which followed, thoroughly convinced Fourier of the necessity for a complete social reform; and as soon as the political delirium of the revolution had subsided, he applied himself with renewed vigor to the work of elaborating his Societary Theory. In 1808, when thirty-six years of age, he first published his ideas in a system of doctrines. This work, called the "Theory of the Four Movements," was announced as only a prospectus of his great social discovery. This work contained the outline or plan of his new form of society upon the foundation of the passional series and the arrangement of a phalanx of domestic harmony, containing eight hundred and ten contrasted characters, and the equlibriated division of profits. So sure was he that mankind would at once adopt his views and change at once the entire form of society, that he gave the following caution and advice under the caption:

"*Advice to the Civilizees relative to the coming metamorphosis.* Do not build any house; the arrangement of civilized buildings is not compatible with the habits of the combined order. * * * * In buying county estates, select in preference woods of large growth and quarries; many new edifices will be built all at once. * * * * Have children; there will be nothing more precious at the commencement of the combined order than little children of three years old and under, because, not being spoiled by a civilized education, they will be able to gather all the fruits of the natural education," etc., etc.

On announcing his discovery Fourier did not fail to lay it before Napoleon, who was then at the zenith of his political and military glory; but with what success we are not informed. Probably the Emperor could pay but little attention to such schemes while preparing for his Wagram campaign. At the beginning of this work Fourier defines his position upon two points as follows:

"Under the name of *philosophers*, I include only the authors of uncertain sciences, politicians, moralists, economists and others whose theories are incompatible with experience, and have for rule only the fancy of their authors."

Again he says in regard to his methods of investigation:

"I have adopted the rule of *absolute doubt* and *absolute departure;* and applied doubt to *civilization*, a society which carries in its train all calamities, indigence, want of work, trickery, war, etc."

This work of Fourier's was published with all the hope and enthusiasm of youth over its first great discovery. Its reception was chilling enough. Either society was too much absorbed in other things to heed the new scheme for reform, or else the very magnitude of the plan and exhaustive nature of the system in detail, stunned the ordinary intellect into temporary idiocy. The scheme was too big for common minds to understand, and so every body concluded they would try and live along without understanding it.

But there was more to follow. Undismayed by the failure of his first effort to reform society Fourier kept steadily at work. In 1816 he became acquainted with M. Just Murion, who seeking after truth had fallen upon the "Theory of the Four Movements," which had captivated him at once. This acquaintance ripened into a warm friendship, which was of much service to Fourier in enabling him to publish the rest of his views upon Social Science.

In 1821–2 he published his great work, the "Treatise of Domestic Agricultural Association," in two large volumes containing an immense amount of matter. Of this work Fourier afterwards said that the true title should have been "Theory of Universal Unity." In speaking of this work his biographer says:

"It is here that Fourier, taking the passional organization of man as the archetype of the universe, assigns the order of the distribution of the worlds with the same assurance as if he had been present at the councils of God himself; it is there, applying every-where his law of the *series*, he establishes the connection of the destinies of all beings, traverses the whole scale of creation, sometimes clearing at a single bound the interval which separates the two extremes, the infinitely great and the infinitely small, never, however, losing sight of either in his speculations, whether the most grand,

or apparently, the meanest and most trivial. In the midst of these bold flights through spaces where no one can follow him without dizziness, he never forgets, however, the first immediate object of his work, ASSOCIATION."

Again:

"When Fourier in his Social Science, states that WEALTH is the first object to be attained, he is led thereto by the study of the tendencies of man. The first of all leads man to desire riches, or to use Fourier's language, LUXURY (*internal* luxury, which corresponds to health; *external* luxury, to riches). This tendency itself, is the result of the five *sensitive* passions, as the tendency to GROUPS, or to form affectionate relations, results from the four *affective* passions (friendship, ambition, love, familism), and finally, the tendency to SERIES OF GROUPS proceeds from the *distributive* passions or needs of variety, of emulation, of enthusiasm. And as the total result we should have UNITYISM."

This second work of Fourier's was received in silence, by both public and press. No one offered to assist him in testing his theories by actual experiment, and not a paper would print a line. Too poor himself with only his salary as a clerk of twelve-hundred francs, to take any practical steps, he looked and waited in vain for recognition. But it never came. His colossal schemes excited the admiration and wonder of those who could understand them, and the ridicule of those who could not. Beyond that, nothing remained but disappointment and hope deferred. With all of his intellectual power, his varied learning and accomplishments, his long struggle for recognition, his stoicism and reserve, he inspired no *heart* devotion; he either could not or would not allow men to get within the walls of his intellectual citadel. Kind and tender-hearted to those who were unfortunate or in suffering, and devoting his entire life to the perfecting of plans for benefiting mankind, personally he was a social hermit. Even the hospitality of his friends was accepted under protest. He preached the glories and benefits of unity, of organization, of harmony; yet refused to unite himself with others except upon a joint-stock basis! His great social fabrics were magnificent to look at, but quite impossible to realize. They demanded too much brains and too much capital. It is true that he fought hard for even a small beginning. Even two-hundred dollars in cash at one time would have enabled him to make a practical test of his theories. But the afflatus which was upon him appealed only to the head. He preached the doctrine that "Attractions are proportioned to destinies," and his destiny was to remain unsupported because he inspired no attraction: clear, cold, analytical theories could not alone produce a living, sentient organism. What was not in him he could not impart to others. Fourier apparently made no allowance for the power of prejudice—the force of habit. He calculated that men would leave at once the system in which they had been educated, and adopt a totally different one. The inducements he offered were increase of health, wealth and happiness. Strong inducements if the method of attainment is simple, but when harnessed to a huge system of "LAWS" requiring an enormous capital, most folks choose to go on in the old way.

"UTOPIA, OR THE HAPPY REPUBLIC."

OF THEIR MILITARY DISCIPLINE.

"But as they keep their gold and silver only for such an occasion, so when that offers itself they easily part with it, since it would be no inconvenience to them, though they should reserve nothing of it to themselves. For, besides the wealth that they have among them at home, they have a vast treasure abroad; many nations round about them being deep in their debt. So that they hire soldiers from all places for carrying on their wars; but chiefly from the Zapoletes, who live five hundred miles from Utopia eastward. They are a rude, wild, and fierce nation, who delight in the woods and rocks, among which they were born and bred up. They are hardened both against heat, cold, and labor, and know nothing of the delicacies of life. They do not apply themselves to agriculture, nor do they care either for their houses or their clothes. Cattle is all that they look after; and for the greatest part they live either by their hunting or upon rapine; and were made, as it were, only for war. They watch all opportunities of engaging in it, and very readily embrace such as are offered them. Great numbers of them will often go out, and offer themselves upon a very low pay to serve any that will employ them. They know none of the arts of life, but those that lead to the taking it away; they serve those that hire them, both with much courage and great fidelity; but will not engage to serve for any determined time, and agree upon such terms that the next day they may go over to the enemies of those whom they serve, if they offer them a greater pay: and they will perhaps return to them the day after that, upon a higher advance of their pay. There are few wars in which they make not a considerable part of the armies of both sides: so it falls often out, that they that are of kin to one another, and were hired in the same country, and so have lived long and familiarly together, yet they, forgetting both their relation and former friendship, kill one another upon no other consideration but because they are hired to do it for a little money by princes of different interests. And so great regard have they for money, that they are easily wrought on by the difference of one penny a day to change sides. So entirely does their avarice turn them: and yet this money, on which they are so much set, is of little use to them; for what they purchase thus with their blood they quickly waste on luxury, which among them is but a poor and miserable form.

"This nation serves the Utopians against all people whatsoever, for they pay higher than any other. The Utopians hold this for a maxim, that as they seek out the best sort of men for their own use at home, so they make use of this worst sort of men for the consumption of war; and, therefore, they hire them with the offers of vast rewards to expose themselves to all sorts of hazards, out of which the greater part never return to claim their promises. Yet they make them good most religiously to such as escape. And this animates them to adventure again when there is occasion for it; for the Utopians are not at all troubled how many of them soever happen to be killed; and reckon it a service done to mankind, if they could be a means to deliver the world from such a lewd and vicious sort of people, that seem to have run together as to the drain of human nature. Next to these, they are served in their wars with those upon whose account they undertake them, and with the auxiliary troops of their other friends, to whom they join some few of their own people, and send some man of eminent and approved virtue to command in chief. There are two sent with him, who during his command are but private men, but the first is to succeed him if he should happen to be either killed or taken; and in case of the like misfortune to him, the third comes in his place; and thus they provide against ill events, that such accidents as may befall their generals may not endanger their armies. When they draw out troops of their own people, they take such out of every city as freely offer themselves; for none are forced to go against their wills, since they think that if any man is pressed that wants courage, he will not only act faintly but by his cowardice will dishearten others. But if any invasion is made of their country, they make use of such men, if they have good bodies, though they are not brave, and either put them aboard their ships, or place them on the walls of their towns, that being so posted, they may not find occasions of flying away; and thus either shame, the heat of action, or the impossibility of flying, bears down their cowardice, and so they make often a virtue of necessity, and behave themselves well, because nothing else is left them. But as they force no man to go into any foreign war against his will, so they do not hinder such women as are willing to go along with their husbands: on the contrary, they encourage and praise them much for doing it; they stand often next to their husbands in the front of the army. They also place those that are related together, and parents, and children, kindred, and those that are mutually allied near one another; that those whom nature has inspired with the greatest zeal of assisting one another, may be the nearest and readiest to do it; and it is a matter of great reproach, if husband or wife survive one another, or if a child survives his parent, and therefore when they come to be engaged in action, they continue to fight to the last man, if their enmies stand before them. And as they use all prudent methods to avoid the endangering their own men, and if it is possible, let all the action and danger fall upon the troops that they hire; so if it comes to that, that they must engage, they charge then with as much courage, as they avoided it before with prudence; nor is it a fierce charge at first, but it increases by degrees. And as they continue in action they grow more obstinate, and press harder upon the enemy, insomuch that they will much sooner die than give ground; for the certainty in which they are, that their children will be looked after when they are dead, frees them from all anxiety concerning them, which does often master men of great courage, and thus they are animated by a noble and invincible resolution. Their skill in military matters increases their courage; and the good opinions which are infused in them during their education, according to the laws of the country, and their learning, add more vigor to their minds; for as they do not undervalue life to the degree of throwing it away too prodigally, so they are not so indecently fond of it, that when they see they must sacrifice it honorably, they will preserve it by base and unbecoming methods. In the greatest heat of action, the bravest of their youth, that have jointly devoted themselves for that piece of service, single out the general of their enemies, and set upon him either openly, or lay an ambuscade for him. If any of them are spent and wearied in the attempt, others come in their stead, so that they never give over pursuing him, either by close weapons, when they can get near him, or those that wound at a distance, when others get in between: thus they seldom fail to kill or take him at last, if he does not secure himself by flight. When they gain the day in any battle, they kill as few as possibly they can, and are much more set on taking many prisoners, than on killing those that fly before them; nor do they ever let their men so loose in the pursuit of their enemies that they do not retain an entire body still in order; so that if they have been forced to engage the last of their battalions before they could gain the day, they will rather let their enemies all escape than pursue them, when their own army is in disorder; remembering well what has often fallen out to themselves, that when the main body of their army has been quite defeated and broken, so that their enemies reckoning the victory was sure, and in their hands, have let themselves loose into an irregular pursuit, and few of them that lay for a reserve, waiting a fit opportunity, have fallen on them while they were in this chase, straggling in disorder, apprehensive of no danger, but counting the day their own, and have turned the whole action, and so wresting out of their hands a victory that seemed certain and undoubted, the vanquished have of a sudden become victorious.

"It is hard to tell whether they are more dexterous in laying or avoiding ambushes; they sometimes seem to fly when it is far from their thoughts; and when they intend to give ground, they do it so that it is very hard to find out their design. If they see they are ill posted, or are like to be overpowered by numbers, then they either march off in the night with great silence, or by some stratagem they delude their enemies: if they retire in the day-time, they do it in such order, that it is no less dangerous to fall upon them in a retreat, than in a march. They fortify their camps well with a deep and large trench and throw up the earth that is dug out of it for a wall; nor do they employ only their slaves in this, but the whole army works at it, except those that are then upon the guard; so that when so many hands are at work, a great line and a strong fortification is finished in so short a time, that it is scarce credible. Their armor is very strong for defense, and yet is not so heavy as to make them uneasy in their marches; they can even swim with it. All that are trained up to war, practice swimming much. Both horse and foot make great use of arrows, and are very expert at it. They have no swords, but fight with a pole axe that is both sharp and heavy, by which they thrust or strike down an enemy. They are very good at finding out warlike machines, and disguise them so well, that the enemy does not perceive them till he feels the use of them; so that he can not prepare such a defense against them, by which they might be made ridiculous as well as useless. The chief consideration had in the making of them is, that they may be easily carried and managed.

"If they agree to a truce, they observe it so religiously, that no provocations will make them break it. They never lay their enemies' country waste, nor burn their corn; and even in their marches they take all possible care, that neither horse nor foot may tread it down, for they do not know but that they may have use for it themselves. They hurt no man that they find disarmed, unless he is a spy. When a town is surrendered to them, they take it into their protection; and when they carry a place by storm, they never plunder it, but put those only to the sword that opposed the rendering it up, and make the rest of the garrison slaves: but for the other inhabitants, they do them no hurt; and if any of them had advised a surrender of it, they give them good rewards out of the estates of those that they condemn, and distribute the rest among their auxiliary troops, but they themselves take no share of the spoil.

"When a war is ended, they do not oblige their friends to reïmburse them of their expense in it; but they take that from the conquered, either in money, which they keep for the next occasion, or in lands, out of which a constant revenue is to be paid them; by many increases, the revenue which they draw out from several countries on such occasions, is now risen to above 700,000 ducats a year. They send some of their own people to receive these revenues, who have orders to live magnificently, and like princes, and so they consume much of it upon the place; and either bring over the rest to Utopia, or lend it to that nation in which it lies. This they most commonly do, unless some great occasion, which falls out but very seldom, should oblige them to call for it all. It is out of these lands that they assign these rewards to such as they encourage to adventure on desperate attempts, which was mentioned formerly. If any prince that engages in war with them is making preparations for invading their country, they prevent him, and make his country the seat of the war, for they do not willingly suffer any war to break in upon their island; and if that should happen, they would only defend themselves by their own people, but would not at all call for auxiliary troops to their assistance."

(To be continued).

A MILITARY COMPARISON.

WE find in Gilmore Sims' "*Life of Gen. Marion*," a remark showing the difference between militia-men and regular troops, and the advantage which organization and discipline give to the latter:

"The true secret of the superiority of regulars over militia-men lies in the habit of mutual reliance. They feel each other's elbows, in military parlance—they are assured by the custom of mutually depending one upon the other. This habit impresses them with a conviction, which the terrors of conflict do not often impair, that they will not be

deserted; and thus assured, they hurry into the battle, and remain in it so long as the body with which they move can act together. Once broken, however, the cry is '*sauve qui peut*,' [save who can.] Not so with the militia-men. They never forget their individuality. The very feeling of personal independence is apt to impair their confidence in one another. Their habit is to obey the individual impulse. They do not wait to take their temper from their neighbor right and left. Hence their irregularity—the difficulty of restraining them—of making them act in routine, and with entire reference to the action of other bodies. So far from deriving strength from feeling another's elbow, they much prefer elbow room. Could they be assured of one another, they were the greatest troops in the world. They *are* the greatest in the world—capable of the most daring and heroic achievements—wherever the skill of the commander can inspire this feeling of mutual reliance."

Why should not men have the same advantage, in fighting the battle of life, that regular troops have—a sense of mutual reliance, and 'feeling of each other's elbows'? There is no reason why society should not have the full benefit of this unitary principle, and still promote every thing that is valuable to the individual.

AMERICAN SOCIALIST.

THURSDAY, APRIL 12, 1877.

FOURIERISM DISMISSED.

We have sent a letter to Mr. Brisbane which concerns our readers as well as him: we therefore copy it here:

"*Oneida, N. Y., April* 6, 1877.

"*A. Brisbane, Esq.*

"Dear Sir:—The time has come for us to say that you are driving a 'free horse' too fast. Your last installment (which came too late for our paper of this week), would take up more than two of our pages, besides deranging the form of them and making much trouble for the printers. We can not think of printing it, and herewith send it back. And to be frank, we are tired of the whole series, and we judge our readers are. It has little to do with Socialism, being really a system of Universology, or rather, perhaps, an attempt to criticise and supersede the Baconian method of investigation; and what little it has to do with practical Socialism, goes to discourage rather than to help. This is our honest opinion of it, and we beg release from further service in publishing it. It is too heavy a load for our paper or any other that is addressed to common folks. It ought to be published by itself for the learned, and you ought to bear the whole responsibility of it. We have given you a liberal opportunity, and now must let others have the floor. Respectfully yours, J. H. Noyes."

Our readers—those of them, at least, who care to learn more fully the reasons of the step we are taking—will please accept the following

AMPLIFICATION OF THE LETTER.

The American Socialist was founded, as its friends well know, for the purpose of encouraging and helping an advance into practical Socialism. We saw, or thought we saw, signs of a "Tidal Wave" in that direction; and our effort has been to go along with that Wave in a spirit liberal enough to draw into it all who have the Socialistic heart.

From the start we have been surrounded by the partisans of Fourierism. They have taken a very lively interest in our undertaking, and have been over-ready to fill our paper with their writings, and even to take charge of its management by pressure of advice.

It could hardly be expected that we should abandon ourselves unreservedly to their guidance, as we had long ago publicly expressed our deliberate judgment of Fourier and Fourierism in the following severe terms:

[From the "History of American Socialisms."]

"What has been Fourier's function? Surely his vast labors and their results have not been useless.

"His main achievement has been destruction. He was a merciless critic and scolder of the old civilization. His magnificent imaginations of good things to come have also served the purpose, in the general development of sociology, of what rhetoricians call *excitation*. But his theory of positive construction is, in our opinion, as worthless as the theories of St. Simon and Comte. And so many socialist thinkers have been fuddled by it, that it is at this moment the greatest obstruction to the healthy progress of Social Science. Practically it says to the world—'The experiments of the Shakers and other religious Communities, though successful, are unscientific and worthless; the experiments of the Fourierists that failed so miserably, were illegitimate and prove nothing; inductions from these or any other facts are useless; the only thing that can be done to realize true Association, is to put together eighteen hundred human beings on a domain three miles square, with a palace and outfit to match. Then you will see the equilibrium of the passions and spontaneous order and industry insuring infinite success.' As these conditions are well known to be impossible, because nobody believes in the promised equilibrium and success, the upshot of this teaching is despair. But the nineteenth century is not sitting at the feet of despair; and it will clear Fourierism out of its way." p. 670.

Though this estimate of the character and influence of Fourierism has remained in our minds substantially unchanged, we have been induced by the warm interest which the old Fourierites have manifested in our movement, and by respect for free discussion, to give them an opportunity of exhibiting their system; and this has been done in the hope and with an honest desire to find in it something better than we gave it credit for in the above judgment.

We are sorry to say that Mr. Brisbane's labors have confirmed us in the conclusion that "Fourierism is at this moment the greatest obstruction to the healthy progress of Social Science;" and we hold this conclusion now, not merely because Fourierism requires a hopeless amount of money to start with, but also because Mr. Brisbane has shown that it requires a hopeless amount of uncertain science to get ready to start.

We have printed nine numbers of his series, and he has not yet reached the borders of Socialism. Nearly all that he has said might as well have been an introduction to any miscellaneous branch of business, human or divine, as that to which our paper is devoted. It is in fact a treatise on Universology, and quite akin to, if not identical with, the system of Stephen Pearl Andrews. And this week he sends us an enormous tabular statement of Universal Laws, which he proposes to spread over us before he meddles with any thing so concrete as Sociology. We have waited patiently, or rather impatiently, for some practical outcome, or at least outlook, from Mr. Brisbane's speculations. With this Table before us we are discouraged. Would the reader like to see what it is all about? Here is a skeleton made up of its main headings:

TABLE EXHIBITING A PORTION OF THE ORGANIC LAWS OF THE UNIVERSE.

LAWS OF EVOLUTION.
- *Law of the Formative or Embryonic stage of Evolution*, governing the processes, conditions, relations and other phenomena which characterize the initial stage of development in all finite existences, that is, the stage in which the new thing is formed, elaborated, constructed or organized.
- *Law of the Simple Organic Stage of Evolution* governing the processes, conditions and relations which characterize the second or training stage of development.
- *Law of the Compound Organic Stage of Evolution*—governing the operations, conditions and relations of the third or completed stage of developement.

LAWS OF DISTRIBUTION.
- *Law of Division*, governing the analysis of wholes into their component parts.
- *Law of Numbers*, determining the number of parts into which wholes are divided.
- *Law of Scales or Gamuts*, governing the distribution of the parts of a whole into a graduated scale.

LAWS OF CLASSIFICATION.
- *Law of the Groups*, governing the combination and coordination in groups of varieties of closely allied homogeneous character.
- *Law of the Series*, governing the combination and coordination of groups in series.
- *Law of Pivots*, determining the necessity of a central, leading or directing element in every organization.
- *Law of Transitions*, determining the necessity of connecting links between allied orders of organizations.
- *Law of the Contact of Extremes*, governing the contact or ralliance of extremes in scales and series.

Imagine these topics to be amplified, each of them, as ministers amplify their firstly, secondly, and thirdly, but all in the peculiar language of these specimens, and you have an idea of the Table as it unfolded itself to our vision on four great broadsides of foolscap.

Astounding as such a vision was, we might have got along with it, if there had been any hope of its taking us to the very bottom of all things, where we could start for practical Socialism without fear of having missed any of the necessary preliminaries. But Mr. Brisbane confounds us by saying in advance:

"This Table is a mere outline; and even as such is very imperfect. I do not pretend to understand all the laws of the Second Class; nor yet to have conceived of the existence of them all."

Yet these laws which he does not understand and has no conception of, are likely to be as indispensable as those which he has tabulated.

And then we have to ask who is responsible for the discovery and verification of these laws; for it will be recollected that Mr. Brisbane in the last paragraph of his 5th No. said:

"Fourier missed the law of universal development or Evolution, which he did not comprehend."

So that the first and apparently most important department of this Table relates to laws that do not belong to Fourier's system. Who is the discoverer of them? If Fourier overlooked these and "other laws" and made "erroneous deductions" from those he did discover, as Mr. Brisbane affirmed in the same paragraph, Fourierism seems to be slipping from under us, and we must be at work on the system of Brisbane or Andrews without knowing it.

But the worst thing about this entire speculation on Universal Laws, whoever may be the author or authors of it, is that it is confessedly uncertain. Mr. Brisbane said in the first paragraph of his 6th No.:

"In approaching the great subject of Laws, I desire to have it explicitly understood that I do not claim to offer positive solutions. I make no such bold pretensions. The analysis at which I have arrived is here presented simply as an hypothesis—a temporary foundation, if may be, on which to rest, and from which to proceed to further investigations in this abstruse realm."

If we understand Mr. Brisbane this covers the whole ground he has gone over—the great Table and all.

Putting all these things together, we find that Mr. Brisbane is offering us a system of Philosophy which, in the first place, has no special relation to Socialism; secondly, is not Fourierism; thirdly, is confessedly hypothetical; and fourthly, is but an imperfect outline, giving us the prospect of an unlimited expansion of uncertain, fatherless speculations. What is the use of following it further? Certainly it does not belong to our paper. If our readers want such reading, why not go at once to Andrews' Universology? We have done our part in the line of publishing what we have no confidence in, and what we believe to be the greatest obstruction to the cause of Socialism.

Our letter accepting Mr. Brisbane's offer to write for the Socialist contained the following proviso, which we now avail ourselves of:

"We stipulate that we may at any time stop the series, if we find it does not generally interest our readers, or conclude for other reasons that it has been continued far enough."

On another page we copy, from the *N. Y. Times*, an article on the great Socialistic fermentation which appears to be going on in Europe. The real danger to the stability of the present order of things on that Continent seems to be in this shadowing "specter" far more than in the persistent and troublesome Eastern question. Indeed, we have seen it stated that the secret reason why Russia hesitates to bring on an actual collision of arms with Turkey lies in the fact of the widespread Socialistic agitation among the Russian people, which, in the event of war, with its disastrous effects on business and all home interests, might assume a still more threatening form and endanger the existence of the imperial government itself. There is unquestionably a powerful Socialistic inspiration coming upon the world, and upon the common people of the world—the working population. The conditions of the working classes under the pressure of universal hard times, are becoming more and more intolerable. They begin to see that there is no hope for any thing better except in the direction of Communism—a Communism which shall administer the world's wealth, the accumulations of the world's labor of hand and brain, for the good of all. Not alone in Europe is this Communistic aspiration felt, but in the older and more thickly peopled sections of this country it is also at work.

The time has come when the ruling powers, the leading and superior classes, the natural and providentially constituted and educated captains of business and industry, of religious and social life, must take note of the great issue and crisis that are coming, and prepare to meet them in the only way they can be safely met. They must meet them not in a spirit of force and repression, but by science and philanthropy, by the true Christian and universal love, that works and lives for others. In other words, they must meet the demand for Communism from below, in the spirit of Communism *from above*. By so doing they may become the true organizers of the people, and lead them forward, safely and beneficently, in a grand world's march to the kingdom of heaven. Failing to step forward into the position to which all the signs and inmost persuasions of the times are inviting them, they may be sure insurrectionary and compulsory Communism will come upon them from beneath—and that would be a dispensation of hell. Our hope is, that the Revival Spirit which is at work with so much energy in the world at the present time, combining with all other inducements, will prevail

till it reaches the best men and leaders of all nations, and prepares them for their place at the head of the world's armies of Communism. Also that reaching down among all classes it may civilize and prepare them for organization and all manner of progress and improvement. This is the unspeakable need of the times. This is the cause for which the AMERICAN SOCIALIST is at work.

SOCIALISM AND POLITICS.

IF we concede that Sociology or the science of organization and association is the supreme science, those subordinate branches most nearly allied to it will naturally demand our first attention, as we diverge from the central idea. According as the form of organization is more or less compact, will be its claim for our consideration; but no kind of combination is so loose as to be unworthy of our notice. The tie that holds together a band of Apaches is weak, but it is organic, so far as it promotes concert of action, even though to no good purpose. It is the same impulse which refined and civilized, fits a man for perfect Communism, and adapts him to work in complete harmony with his fellows.

Hence it will be seen, that a Socialist must be a politician. We do not use the word in its narrow and partisan sense. We do not mean by a politician a man who is devoted to party, right or wrong, who is scrambling for office, or lobbying on the outskirts of some legislature. Politics, in its true sense, means government, and government means organization. A politician, then, should be an organizer—a man who has the welfare of the State at heart, and is seeking to have it suitably governed—to have all offices adequately filled, by good responsible men, and to have the whole mechanism working in such a way as to secure the largest possible amount of good to its subjects. This positive work also involves a certain amount of negative labor, such as criticising and exposing corruption, dishonesty and peculation, removing from official position such persons as are seeking to gratify themselves at the expense of the State; pruning and checking abuse of every kind, and clearing away all obstacles to an honest government.

In this sense politics is a branch of Socialism, and we are politicians. We sympathize with every attempt at reform and a return to consistent republicanism. We believe in the policy of concession and good will to all, without distinction of latitude or color; the abolition of bayonet rule; the establishment of an honest currency. All these things are within our sphere, because they lead toward a more compact organization; and any tendency in this direction is practical Socialism, though it may still fall far short of the final consummation.

But as we have already suggested, a politician is not necessarily a partisan. Indeed it may be soberly doubted if on the whole the existence of two great political parties is any benefit to the country. We are aware that they are considered to be a necessary check upon one another, and therefore indispensable to the public safety. If this is actually so it presupposes a low general average of honesty and morality. There is no doubt that when a people arrive at a certain stage of civilization, this necessity ceases. The question then only remains, Have we as a nation made this attainment, and is the two-party system a tradition of the past, which holds its place among us, not of intrinsic necessity, but from force of custom?

If it is true that this necessity no longer exists, save in the imagination of men, then it is possible to be a politician without being a partisan. It is possible for one who is disinterestedly anxious for the welfare and prosperity of the country, to favor every effort toward honest Government, whatever may be its source. Such a person would be indifferent to party, having his attention directed solely to the central object of national improvement. And here we come back to our starting point, for improvement is organization, and organization is Socialism. Hence a Socialist should be a politician, in its best sense, because a politician should be a worker for good government, and as we have seen, government is organization, and organization is Socialism, *Q. E. D.*

TABLE OF LAWS

FOR SOCIAL EVOLUTION AND ORGANIZATION, NOT *à la* FOURIER OR BRISBANE.

I. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

II. "Thou shalt love thy neighbor as thyself."

He who is filled with the Spirit of these Laws will be "not far from the kingdom of God," which must be the highest ideal of Social Order and Harmony.

THE SOCIALISTIC SPECTER OF EUROPE.

From the *N. Y. Times.*

THE specter which haunts every Government in Continental Europe, except perhaps in France alone, is no longer democracy, but Socialism. There exist everywhere on the Continent, large classes of men whose position is almost that of the serfs and artisans of the Middle Ages; who, though no longer dependent personally on a master, are entirely dependent on capital, and who in a moment, by the change in the currents of business and production, may be plunged in abject misery. These persons though suffering the wretchedness of the Middle Ages, are fired with some of the ideas and aspirations of the nineteenth century. They hear in working men's organs and from popular lecturers of the new gospel, of Communism and social equality, but they behold around them vast inequalities of property and distribution of the good things of life, which seems to them unjust and oppressive. Their education is not sufficient to enable them to see the fallacy of the communist arguments, or to affect them with the scientific ideas of the age. To them, property as at present divided, seems robbery, and commerce and manufacture a means of enriching the capitalist and impoverishing the laborers. The half-educated leaders of the masses, take advantage of these feelings and prejudices, and as a consequence, the under portion of European society, is honeycombed by communal and socialistic ideas.

In Great Britain, where inequality of distribution of property is greatest, we might reasonably expect to find most of Socialism; but this tendency has been met there by two great facts peculiar to the British islands; one is the cheap facilities for emigration, carrying off the most discontented and vigorous portions of the working-classes, and the other, the profound disinclination of the people to theoretic views, when applied to politics or social life. The Working Men's Unions of the Continent, have uniformly complained of the little sympathy which Communist ideas found among British laborers and artisans. The deep discontent also which prevails in England against the inequalities of property and position, is being gradually softened by improved legislation, favoring distribution of land, and by a wider political suffrage. In France, though Paris is the center and focus of the Communism of Europe, the extreme distribution of landed estates, brought about by the Revolution, and the genuine democracy prevailing since that event in social life, have taken the sting from Socialism. The French peasantry are really now the most conservative body in Europe as to property. Paris may make its periodical outbreak against society, or property or the Church, or any other settled institution, yet the masses of the French people will always bring the country back to conservative and orderly modes of life, and the distribution of property will probably never be essentially changed in France.

The two countries, however, where these ideas of Communism ferment with most peril to future stability, are Russia and Germany. The Muscovite Empire is said to be filled with socialistic societies, even embracing members from the highest classes. Socialism there is not a modern revolutionary and foreign idea. It is simply an endeavor to return to the pure and ancient Slavonic practice. It is in the highest degree patriotic and Russian in character. Russia alone of European countries (except Hungary), preserved one of those institutions down to modern times which belong to the pre-historic period. The Slavonic *mir*, or Commune, is a "survival" of a fossil age, when all Europe lived in Communities, and each German or British village owned its lands in common. The present agitation in the Muscovite Empire, and throughout the Slavonic countries, is to restore the old—the Pan-Slavic Commune. It has within it the aspiration of modern and radical Socialism—the passion of race, and reverence for the established and the historical. It has played no small part in the movement which is urging the Government of the Czar into the war against Turkey in behalf of the Slavonians of the Danube. The effects which it will produce in the future, on the internal condition of the Russian Empire, no one will venture to predict. The omens in Russia are not unlike those which preceded the outbreak of 1792 in France.

In Germany, the movements of Socialism have been going on for years, but for the most part in a very sensible and wise direction, especially in the formation of loan-banks among the working-men, called the "Schulze-Delitzch Banks," which have had so wonderful an effect in raising the laboring class. But there is also a wing of Socialists, pure and simple, who are having increasing power over the more ignorant working-men. Universal suffrage has given them a representation in the Imperial Parliament, which was very considerably increased by the recent election. They are now a power in the State. The Ultramontanes are ready to make an alliance with them to oppose the Government. In his recent speech, the Emperor alluded to their efforts in the tone, indeed, of a confident and bold leader, but with such earnestness as to show that the specter begins to haunt even the Imperial circle.

The present "misery" in Germany, strengthens of course, the hands of all agitators against property, or competition, or society as it is. The recent session of the Prussian Landtag, is reported to have been full of bitter debates and discussions over this great movement. The *Frankfurter Zeitung*, as quoted by a correspondent of the *Nation*, says: "Behind every speaker of the House stands 'black care,' in the shape of social democracy. It is no longer the vain fear of specters that presses heavily upon the public mind; it is the definite fear of a visible danger, the greatness of which can be measured by numbers.

DR. HIRTCH, a Liberal (not democratic) leader in Berlin, is already agitating "the people's right to work," and soup-houses are planted in various poor quarters to quiet the popular excitement. As the reäction from speculation and overproduction increases in Germany, there will be seen the same misery of the working classes which other countries have latterly experienced, but without the education or the sound ideas among the peasantry and artisans which here and in Great Britain have checked socialistic outbreaks. With growing poverty and discontent, the specter, so dreaded, will stalk over the land, and the calamities which shall follow time alone can unfold.

CORRESPONDENCE.

Mt. Pleasant, Iowa, April 2, 1877.

EDITORS AMERICAN SOCIALIST:—Observer's "Lo Common Sense" article, on the first page of your issue of March 22, hits the nail so squarely, and gives expression to so many good thoughts that I wish to say a word in approval of it. In a few sentences which will bear repeating, she gives some plain practical hints, of great value to persons in their labor of preparation for that higher organization of society, towards which so many are anxiously looking with longing eyes. For instance, what more plain or practical than this?

"Don't tell me that if Communities or any high Socialistic order, require their members to be unselfish, humble, peaceable and refined, you can not labor to get rid of selfishness, pride, combativeness and carnality, no matter what may be your environments. I tell you that a man who can't begin this work in himself, no matter where he is, is a poor crooked stick which the most successful Community in the world would have to give up trying to straighten in less than six months."

Is not all this very true? The greater the obstacles we have to overcome, the greater the much needed discipline to which all must attain in order to make their efforts a success. For one, I wish more of those who can speak from experience in Community life would write for your columns; for what we want, we who are seekers after "the better way," is less of theories, more of plain, practical "Common Sense." I hope "Observer" will appear frequently with her thoughts and suggestions.

JAMES A. THROOP.

Valley Mills, Wood Co., W. Va., March 29, 1877.

EDITOR AMERICAN SOCIALIST:—There is no reading that gives me so much soul-satisfaction as that relating to social reform. I am taking the *Communist* and the *Eclectic and Peacemaker*, but as they are published only once a month, and are small at that, I get hungry between meals, and have to fall back upon the socialistic literature of the past, such as the *Phalanx*, The *Harbinger*, etc., in which at times I become so completely absorbed as to almost forget the present and future, and live for the time being in the sweet dreams and beautiful hopes of by-gone days.

And now there seems to be a socialistic "revival," and hope is again on the wing, giving promise that out of the discussions of the social question by the able minds now engaged upon the subject, and the experiments of the past and present, something may be evolved in the near future towards realizing the long prayed for "Kingdom of Heaven on earth."

Yours truly, N. H. COLSON.

Pleasant Hill, Mercer Co., Ky., April 3, 1877.

EDITORS AMERICAN SOCIALIST:—I thank you most sincerely for doing justice to the memory of my Socialist father, Robert Owen, whose career, to be rightly appreciated, must be known. While trying to establish his Titherly Community he was disappointed by a London capitalist who had promised to furnish money for the buildings; the good, aged man was not discouraged, but traveled and lectured in the principal cities of England and Scotland, hoping to obtain money from the people; but it was easier to draw thousands to hear him, or to form dancing parties in the Halls of Science, than to draw money from their pockets. The trouble was that most of the English Socialists were poor working men. Another trouble was, that most of his best lectures consisted too largely of discussions with meddling sectarian preachers, instead of keeping the truths of Socialism before the people. I remember your statement many years ago in the *Oneida Circular*, that the reformer who failed to use the Bible neglected his best weapon of warfare. You were right and Mr. Owen's lecturers were wrong in this matter. Yours fraternally,

JOHN B. GRAY.

Eureka, Humboldt Co., Cal., March 21, 1877.

EDITOR AMERICAN SOCIALIST:—A few days ago on a visit to San Francisco, I happened to see a copy of your paper which interested me very much; it was what I had been looking for for many years. I had heard of your Community, but only through report, and that adverse. You will not be surprised at my pleasure in

reading your paper, when I tell you I was a co-worker, in my humble way, with Robert Owen over fifty years ago. Yours respectfully, W. J. SWEASEY.

THE TELEPHONE.

I.

AS IT IS.

That most enterprising of managers, MR. MAURICE STRAKOSCH, has been giving a series of what he calls "Telephone Concerts" in New-York and Brooklyn. The writer attended the first of these concerts, given at Steinway Hall, on the evening of April 2. The announcement that music would be played in Philadelphia and heard in New-York, by means of the telephone, drew together a very large audience, in spite of the unfavorable influences of rain and mud. Some unusual arrangements were seen on the stage. At one side was placed a small stand supporting an ordinary telegraph instrument from which a wire rose and passed through the wall near the ceiling. On a grand piano near the center of the stage stood a machine consisting of sixteen rectangular boxes of different lengths, varying from about eight inches to twenty, all being attached by screws to a cross-bar six or eight feet long. From an opening in the center of this cross-bar also rose a wire which passed through the wall of the room and connected with the line to Philadelphia. These were all the unusual features to be seen. The performance on the telephone was interjected between the two parts of an enjoyable programme consisting of songs by the "Young Apollo Club" and several soloists, male and female, and piano playing by MME. CARRENO SAURET. At the conclusion of the first part of the programme, a young man seated himself at the ordinary telegraph instrument I have mentioned and notified those who were co-operating in Philadelphia that the audience now awaited the telephone performance. It was understood that MR. F. BOSCOVITZ, a pianist, was seated in the office of the Western Union Telegraph Co. corner of 10th and Chestnut streets, Philadelphia, with a simple key-board before him to which was attached the wire leading to New-York. In a moment the telephone began to sound forth the air "Home, Sweet Home." The tones were not loud. The higher ones were quite weak. Still, they could be heard in every part of the Hall. In quality they were like those of a much worn organ, and were prolonged like the tones of an organ. Other airs were performed; "Come Gentil" (Don Pasquale), "Last Rose of Summer," "Then You'll Remember Me," etc. Only the simple melodies were given. There were no chords, no harmonies. Judged as music the performance of the telephone was very poor; as a marvel of science it was great.

The telephone used at these concerts is that of PROF. ELISHA GRAY, of Chicago. It must not be confounded with the telephone of PROF. BELL of Boston, for the two are quite different. Both avail themselves of the fact that the vibrations, which can be transmitted through very great distances by means of a wire charged with the electro-magnetic current, can then be made to produce various sounds. But in construction and results they differ widely.

PROF. GRAY'S telephone was developed in an endeavor to devise a plan for sending several telegraphic messages over the same wire at the same time, which plan has now been so far perfected as to allow the sending of eight or ten simultaneous dispatches in the same or contrary directions over one wire. The principle on which this invention is based is the musical one that a certain number of vibrations per second will give a tone of a certain pitch. A tuning-fork which vibrates 480 times in a second will give the pitch which musicians call A. One giving a greater number of vibrations per second will give a tone of a higher pitch; one giving fewer vibrations per second will give a lower tone. Applying this principle PROF. GRAY was able to tune telegraphic "sounders" in pairs so that they would respond only to each others' tones. For example, one pair would be tuned to A, another to B, another to C, and so on. Then the members of these couples being placed at opposite ends of a telegraphic line running say from New-York to Philadelphia, all the couples, to the number of eight or ten at least, could be operated at once over one wire. For, the instrument tuned to A would cause exactly the number of vibrations per second to pass through the wire to operate the corresponding instrument tuned to A at the other end. And so with the couple tuned to B, and all the other couples. The various sets of vibrations would not practically interfere with each other when all were traveling through the same wire, even in opposite directions. So much being settled it became a mere matter of study and experiment to devise an apparatus through which all the tones of a musical scale could be audibly sounded. The result was PROF. GRAY'S telephone, as MR. STRAKOSCH now exhibits it. It is understood that the tones of the musical scale given are formed by an arrangement of tuning-forks of different pitch, so adjusted that each can be made to vibrate by the electric current, at the pleasure of the operator.

PROF. BELL'S telephone is quite different. With it the sounds are transmitted and made audible by means of large discs of thin metal placed at opposite ends of the wire, and so suspended and arranged as to have no fundamental tone of their own. They then distinguish not only differences of pitch in tone but also differences of quality; so that persons using this invention can recognize the voices of their acquaintances many miles away. This is due to the fact that the discs are so constructed that by their delicate vibrations they give the fundamental tone of the sound to be transmitted and also various harmonic tones which give it the quality which makes it characteristic. Both these telephones are in a very incipient stage of development. It is impossible to say exactly how useful they may become. PROF. BELL'S invention gives promise of conferring many remarkable blessings on mankind, after it has been perfected. In a subsequent paper we will try to indicate some of the ways in which it will be applied, as suggested by our imagination.

From the *Independent*.

WORDS IN SEASON.

BY THE REV. THOMAS K. BEECHER.

"WHATEVER shall prove to be the Southern policy of the present Administration, it will cause disappointment and consequent outcry on the part of the colored people at the South. This disappointment and outcry will be seized upon and circulated throughout the Northern States by politicians, for the purpose of enlisting the sympathy of philanthropic men, and through this sympathy holding them to a party. The true friends of the colored freedmen have need, therefore, to be on their guard.

"Our National Government is not a missionary board with Dr. Mark Hopkins for president, with secretaries of approved intelligence to minister the free-will offerings of Northern philanthropy, to promote the gradual betterment of the colored people. If any citizen be stirred by sympathy reaching toward the colored freedmen of the South, he may safely expend that sympathy in liberal contributions to the Peabody Fund, or to the treasury of any church or society that maintains schools, shops, churches among this needy people. But the United States Government is not a missionary board. It is not an educational commission. It is not a paternal government. It is a limited partnership between states created by the people for certain commercial, financial and political purposes clearly specified in the articles—called the CONSTITUTION.

"Among these purposes, the protection of poor and ignorant citizens against their neighbors is not mentioned. Wives are not protected against tyrannous husbands. Farmers are not protected against middle men. Wards are not protected against swindling guardians. The citizens of New-York were not protected against Boss Tweed and his gang. In like manner, we should all remember that the Southern colored freedman is not entitled to protection or fostering care.

"It was a mistake (a pardonable mistake), when, during the horrors of the war, the Freedmen's Bureau was established by Congress and went into operation. The nation has not yet recovered from the result of that mistake. Philanthropic people have not let go the notion that they can benefit the colored man through the agency of politicians. But, if any such labor be undertaken, it must, after a fearful waste of resources, fail wholly as to the desired results. No class of people have ever been or can ever be bettered by being made the pets of government. The only certain result of such a mistaken policy toward the colored men, will be, as it has been in our Indian affairs, the suffocation of simple-minded philanthropists in that bottomles mire of sham and dishonesty, the congenial lurking-place of the greedy and unprincipled agents of a nation's charity.

"Charity is, indeed, a Godlike trait of personal character; but it has no place in the machinery and administration of a government such as ours.

"Philanthropy has done its last safe or sagacious political act in behalf of the colored Freedman of the South when, by constitutional amendment, citizenship was conferred upon him carrying with it the right to vote, to bear arms, to sue and be sued in the courts of the United States, and, in short, to take his chance with fellow-citizens in the general scramble which we call getting a living. If any thing more than this be attempted in behalf of the colored man, it will be departure from the theory and practice which alone make the Federal Government safe or even tolerable.

"If, then, the present Administration return to this salutary form of government and citizenship, the colored people at the South will at first lose their late leaders, who have flattered and lied to them inordinately. This will be to them a cruel disappointment, and they will make outcry. When the outcry comes, philanthropists and intelligent citizens at the North must stand firm, like the assistants of a surgeon when the patient shrieks at the first cut of the knife that is to save life. Hear the cry, but stand firm. If the colored people ever rise, they must rise by the discipline of neighborly frictions. If they emerge from barbarism at all, they must follow the same costly lines by which all other races of men have come up to the estate of self-government.

"This will be a long process. No act of legislature, no executive act, can make an oak tree grow like a mushroom in a night, or lift up childish savages to the stature of freedmen in a day.

"The present Administration, returning to these salutary doctrines as to government and citizenship, will meet terrific opposition. The artillery of disaffected partisans is already shotted and trained against this policy, and the very moment that a return to the true theory of our National Government is announced, and this necessary suffering of the colored people begins, there will be a cannonade all along the line. Intelligent Republicans by thousands will greedily read newspaper articles, and will be swept passionately along the old, deep anti-slavery channels into condemnation of the policy. But, I repeat, intelligent citizens must learn to expend their pious and philanthropic energies through appropriate channels, other than the Government.

"The present lull, while the people are waiting hopefully and politicians ferociously for the announcement of a new policy, seems to me a good time to speak these "words in season." And I will venture to add that, if to any of my fellow-citizens they seem wise or weighty, will they serve the cause dear to us all by calling the attention of other readers to them."

Elmira, N. Y.

A MODEL FACTORY VILLAGE.

From the *St. Louis Times*.

John G. Richardson, the great manufacturer of linens, seems to have successfully solved the problem of giving employment to a Community of 4,000 persons, while at the same time greatly benefiting them by surrounding them with every incentive to temperance and moral restraint. Mr. Richardson is the owner of 8,000 acres of land at Bessebrook, Ireland, on which are quarries of blue granite and farms that are successfully worked, and in the midst of which is the village of Bessebrook, with the great mill, offices, and warehouses of the Bessebrook Spinning Company. The village is laid out with streets that are lined with little cottages for workmen, with larger houses for the mill officials, and there also is a beautiful villa occupied by the owner of the vast estate. Every cottage has a dooryard decorated with beautiful flowers, and the property includes a public square to add to its attractiveness. There are shops of different kinds for the sale of articles required to meet the wants of the village, but the sale of beer and ardent spirits is forbidden, and there is not a police officer, a police judge, or a police station in the village, nor a pawn shop.

The different denominations, of which there are five (including the Catholics), all live together in harmony, and four churches stand in close proximity upon a hill that looks out upon the beautiful landscape with its green fields and undulating surface as far as the distant Newry mountains. The streets of the village are kept scrupulously clean, and the whole aspect of the place is one of extreme neatness. Mr. Richardson is a prominent member of the Society of Friends, and is now on a visit to America.

AN aged subscriber at the West relates interesting experience as follows:

"As early as I can remember, certainly since adolescence, I have had a complaint in my head, a heat also; as if my ears were plugged up. I felt it in a more aggravated character when my wife died, about forty years ago. Till within two years it was bearable. It came on with giddiness; that subsided, and then it assumed the form of a rush of blood to the head; and was always attended with a feeling of stupefaction. Last summer it seemed to become unbearable. There was a continual singing in my ears day and night. Life became a burden; I was in a state akin to that in which men commit suicide. Although I was never laid up, my situation was pitiful. I was continually wishing for death. While I was in this state I prayed, and said, "O, if there are any on the other side who take any interest in me, I hope they will do something for me." Well, a few days after this prayer I dreamed I was married; and again I dreamed the same thing. I felt as I never in my life had felt before; I was a different being—all my faculties clear and collected, no trouble in my head, but a state of complete health. I draw no inferences or conclusions, I simply state the fact. H."

A Scotch minister thus discoursed on the carelessness of his flock: "Brethren, when you leave the church, just look down at the duke's swans; they are bonny swans, and they'll be sooming about an aye dooking doon their heads and

laving thersels wi' the clear water till they're a' drookit; then you'll see them sooming to the shore, and they'll gie their wings a bit flap, and they're dry again. Now, my friends, you come here every Sabbath, and I lave you a' ower wi' the gospel till ye're fairly droonin' wi' it. But you just gang awa' hame an' sit down by your fireside, gie' your wings a bit flap, an' ye're as dry as ever again."

RECEIVED.

THE TRAVELER'S OFFICIAL GUIDE. April Number. "*The most complete and reliable Guide published.*" Price, $4.00 per year; 50 cents per single number. Published monthly by the National Railway Publication Company, Philadelphia.

RELIGION AND SCIENCE. The Psychological Basis of Religion, considered from the standpoint of Phrenology. A Prize Essay, 12 mo., Paper. New-York. S. R. Wells & Co. Publishers, 737 Broadway.

THE HEALTH REFORMER. A Monthly Journal for the Household. $1.00 per year in advance. Published at Battle Creek, Mich.

DANGER OF FACING THE LIGHT.

Statistics kept by oculists employed in infirmaries for eye diseases have shown that the habit of some persons in facing a window from which the light falls directly in the eyes as well as on the work, injure their eyes in the end. The best way is to work with a side light, or, if the work needs strong illuminations, so that it is necessary to have the working-table before the window, the lower portion of the latter should be covered with a screen, so as to have a top light alone, which does not shine in the eyes when the head is slightly bent over and downward toward the work. In the schools in Germany this matter has already been attended to, and the rule adopted to have all the seats and tables so arranged that the pupils never face the windows but only have the side-lights from the left; and as a light simultaneously thrown from two sides gives an interference of shadows it has been strictly forbidden to build school-rooms with windows on both sides, such illumination having also proved injurious to the eyes of the pupils. We may add to this the advice not to place the lamp in front of you when at work in the evening, but a little on one side, and never to neglect the use of a shade so as to prevent the strong light shining in the eyes. This is especially to be considered at the present time when kerosene lamps, with their intensely luminous flames, become more and more common.—*Medical Journal.*

INDUSTRY AND CULTURE.

"As steady application to work is the healthiest training for every individual, so is it the best discipline of a State. Honorable industry always travels the same road with enjoyment and duty, and progress is altogether impossible without it. The idle pass through life leaving as little trace of their existence as foam upon the water or smoke upon the air; whereas the industrious stamp their character upon their age, and influence not only their own, but all succeeding generations. Labor is the best test of the energies of men, and furnishes an admirable training for practical wisdom. A life of manual employment is not incompatible with even the highest culture. Hugh Miller, than whom none knew better the strength and the weakness belonging to the lot of labor, stated the result of his experience to be, that work, even the hardest, is full of pleasure and materials for self-improvement. He held honest labor to be the best of teachers, and that the school of toil is the noblest of schools—save only the Christian one—that it is a school in which the ability of being useful is imparted, and the habit of preserving effort is acquired."—*Smiles' "Self-Help."*

An eminent physician, writing to the London *Times*, says he is so impressed with the benefit of pictures, bronzes, art decorations, sculpture, etc, in a medical point of view, that he is ready to give £100 toward a fund to cover the naked walls of the London hospitals, as he is confident that the contemplation of works of art is beneficial to the recovery of all classes of patients.—*Sun.*

"In all great events, how many unknown and disastrous efforts must have been made, before the successful one! Providence upon all occasions, in order to accomplish its designs, is prodigal of courage, virtues, sacrifices—finally, of man; and it is only after a vast number of unknown attempts apparently lost, after a host of noble hearts have fallen in despair, convinced that their cause was lost—that it triumphs."—*Guizot.*

"There is one sentiment, one in particular, which it is necessary to understand before we can form a true picture of a barbarian; it is the pleasure of personal independence—the pleasure of enjoying, in full force and liberty, all his powers in the various ups and downs of fortune; the fondness of activity without labor; for a life of enterprise and adventure."—*Guizot.*

An old German buried his wife, and was telling a sympathizing neighbor of her sad decease. His friend inquired if the late lamented "was resigned to her fate." "Resigned!" exclaimed the honest Teuton; "mein Gott, she had to be!"

Somebody says, "The easiest and best way to expand the chest, is to have a good large heart in it. It saves the cost of gymnastics."

ITEMS OF NEWS.

HOME.

Howell, do you like the situation?

The spring book-trade is opening well.

Who nominated Hampton for the Presidency?

There were 33,000,000 postal cards used last year.

Martin F. Tupper is the best advertized man we know of.

Governor Hampton has promised every thing you could ask.

Silver is bought in California at a round six per cent. discount.

The Legislature of New York appears to have a Senatorial Woodin head.

Tweed kept a note-book just like a girl—things were so romantic, you know.

The frogs have been heard from in Central New York. More *Rana* weather expected.

The President would not accept the present of a carriage worth $1,800. He goes to meetin' a-foot.

Tweed perished away from 280 pounds to 160 on that famous water passage from Cuba to Spain.

The hard times are telling on the use of tobacco. More cigarettes are used and less high-priced cigars.

John McCullough is the newest tragic actor. He has all the physical power of Forrest and more than his genius and culture.

New-York city has spent $226,711.34 in recovering plunder from the Ring. The lawyer's fees alone have been $135,264.10.

New-York has to pay three cents more than Baltimore and two cents more than Philadelphia per hundred on freight from the West.

"Mahomet's coffin" is the latest name for a tramp, "cause he is suspended between heaven and earth, without visible means of support."

The coal companies are considering how much coal they will give us monthly. Look out for an uppishness on the part of coal-dealers.

Captain Frederick Lahrbush died in New-York on Tuesday the 3d inst. aged 111. Now don't go to eating opium to prolong your life.

There have been 132 arrests and detentions made the last three months for robbing the mails and for other violation of the Postal laws.

The telephone is making more noise. Whether it is only going to be a great toy, or whether it is going to be a real worker remains to be seen.

The property-holders of New-York city propose to govern that town hereafter, and we think it is a good idea. They would know how to do it cheaply.

It is the old question still. Is McClellan good for any thing? He was appointed Superintendent of the New York Public Works, but was not confirmed.

Lewis H. Morgan, of Rochester, a man better known to the scholars of Europe than in this country, has just published a work on "Ancient Society" before Moses.

The bridge which is proposed to cross East River to Blackwell's Island and then to Long Island, will be in two spans; one of 734 feet and one of 618. It will be 130 feet high.

Richard Grant White says in the *Galaxy* that our average American is just as pink and plump as the average Englishman, and considerably more imposing. Think of that when the wind is in the east.

Tweed has told a charming story about his flight and hiding, and now those men of intellect are spoiling it by their horrid analysis. Why can't we be allowed to believe something and revel in it?

And now the Methodist Ministers in New England are pretending to know more than the President and his cabinet. Why can't they be contented with their good horses and the admiration of the women?

If Wendell Philips had only known when to stop he might have kept the fame of saying a great many pretty words against slavery. Now he is nothing but a "silver-tongued" fish-woman from Billingsgate.

There are about 450 persons in the South Carolina State Prison. Only 420 of them are black. The negroes can be depended on to send their own rogues to jail. Let us see if Hampton's folks are as trustworthy.

The Life Insurance Companies are still on the Legislative threshing-floor. When we get done flailing them, then you can keep on putting your trust in heaven, or go to insuring again, just as you are a mind to.

The President's Louisiana Commission arrived in New Orleans on Thursday, the 5th. We guess *de facto* is going to be Governor of that State. If he is they will make more sugar there and "raise less Cain."

The Legislature of Michigan is considering how to purify the caucus-system. Humph, says the *Nation*. "Let them rather put themselves in unison with the principles and policy of the present Administration in regard to civil-service reform."

The Reading Railroad proposed to form a benevolent and life-insurance association for the benefit of its engineers. That is the way to do: take these men into your family, and you won't have any trouble from your passenger-trains being left out in the woods.

Francis Murphy, the great temperance lecturer, is a native of Ireland. It is claimed that he has made 100,000 converts, the greater part of whom adhere to their pledge. He is another man with an unction. How inconvenient it is to be good and not have the power.

Another geological party under Prof. Hayden. It will begin May 15th along the 40th parallel and work north and west in Idaho, Wyoming and Montana. The party will be in four sections, each of which will examine a region as large as the State of Vermont.

Gen. Lew. Wallace left two $1,000 United States bonds in an old belt of which his wife knew nothing until the accrued interest amounted to $600. Now that man in Washington who diverted the interest to himself is in trouble—don't believe he can hardly taste his victuals.

There is a vacancy in the Board of Appeals in the Patent Office, and Secretary Shurz, it is said, intends to let the twenty-eight examiners compete for the place. They will have to be examined somewhat as students are in college, and give written answers to a list of questions. The best man will of course get the prize. Shurz is a German scholar, and is going to open a high school.

The fifty-second Annual Exhibition of the National Academy of Design now holding in New-York is in every respect the best that has ever been held by that Society. The 700 pictures represent a greater number of American painters and a greater variety of subjects than any former show.

It is done: The President has ordered the troops to be removed from the State House in South Carolina, on the 14th inst. He told the Secretary of War, and that officer told General Sherman, and that General told General Hancock, and Hancock told Gen. Ruger in Charleston. Ruger will communicate with the officer in charge at Columbia and he will tell the "officer of day" and he will give the final word to the corporal of the guard at the Capital who will say, "march," and then the blue coats will move off. Hampton's clerk will move in and take charge of the State papers, and Chamberlain will go North and open a law office. The white man will buy a new gig and go to superintending things: the negro will drop politics and take to psalms and steady work: and there will be more rice and cotton and a great deal more happiness than has been of late. It is hoped that the white men will keep the game of politics among themselves, and court the negro for his vote.

FOREIGN.

More books on Africa.

Another life of Napoleon I.—Stendhal's.

The Jubilee Singers have taken Holland.

Knew that protocol would make the Turks mad.

The Jews are the best news-gatherers in the world.

Preparations for the French Exposition are progressing in a lively manner.

The Dutch have sent to America to get the fashion of post-office buildings.

The Pope is now carried instead of being allowed to walk; not absolutely necessary, but he might fall and kill himself.

Financial journalism is acephalous just now. Walter Bagehot, owner and editor of the London *Economist*, is dead.

The Spanish Commander-in-Chief in Cuba says he shall give no quarter to the insurgents after May 1st. We shall see about that, sir!

And now it looks as if Diaz would have to get out of Mexico. Must we apologize for naming that country?—will do so if you insist upon it.

The Pope is not at all happy over the loss of his temporal power. The question is whether his whimpering will make the Latin nations reinstate him.

Better do as they want you to do Turkey: better do it! You may not like it, but it will be good for you; some things have to be done for this effect, you know.

The *Quarterly Review* says Milton had a bad temper. No doubt of it: but that was "between spells" when he was writing prose and wasn't inspired. Everybody is cross then.

Gortschakoff has sent in a note demanding that Turkey shall accept the protocol and have every thing done up by the 13th inst. We mention this because some folks like to see a high hand.

Prince Bismarck has resigned his Imperial Chancellorship and will be granted a year's leave of absence. He still retains his Premiership, and will doubtless be in health to make himself felt in case of any great foreign complication. This move of his makes a commotion among the Germans.

Charles Bradlaugh, the agitator, and Mrs. Annie Besant have been arrested in London for printing and publishing a pamphlet which deals with the Malthusian theory. J. B. is not sharp; if he was he would know that there is no hope for this world until we can regulate the increase of population.

Abd-el-Kader, the Algerian chief, is dreaming away his old age in Damascus—reading the poets. "The splendid old ruin," as Charles W. Stoddard calls him, writes a beautiful hand, has a sad eye, and a mien of hopeless dejection. Emotional religion would be a sight better than all his poetry.

Dr. Schliemann says, "The treasures of Mykenæ do not contain an object which represents a trace of Oriental or Egyptian influences, and they prove, therefore, that ages before the epoch of Pericles there existed in Greece a flourishing school of domestic artists, the formation and development of which must have occupied a great number of centuries."

The Russian is getting his tongue loose. The counsel in the new socialist trial have charged the Government with driving ignorant people into conspiracies by arbitrary and injudicious administration. This is altogether a new style of thing; not long ago a lawyer was banished for attacking the Government in court. In the present instance no such punishment has been inflicted.

The Archbishop and bishops of the Province of Quebec are making a fuss because they are not allowed to shake the Electors over something hot, when they take a notion to. It will be remembered that the Supreme Court unsettled Langerer, the member of Parliament for Charlevoix, on the ground of priestly interference and intimidation. Lower Canada is as beautiful an old trilobite as you could wish to see.

Dr. Schliemann is in London now, and has been made a Fellow of the Society of Antiquaries. But that does'nt make him any more of a antiquarian fellow than he was before. He is a very sly man indeed. When he was digging at Troy he got down pretty near some treasures one day, but not wanting to have the Turk who was watching his operations know too much about his discoveries he invited that official to his tent where Mrs. Schliemann served him with wine and other goodies till the true believer found himself pretty near paradise. Meanwhile the Doctor and his attendant did some very lively work at the diggins, and secured what they wanted.

The protocol amounts to just about this: The Powers say to Turkey, "We think you ought to ameliorate the condition of the Christians. We will credit you for some good talk and for making peace with Servia. We want you to reduce your army and make some concessions of territory to Montenegro. We propose to superintend you to see that you at once make the reforms called for by the Conference of last year. If you don't improve the condition of the Christian provinces, we shall keep on talking about you." They don't say when they shall let the great bear loose. When the Porte has done all this, then it can have the privilege of going up to St. Petersburgh and asking the Czar to disarm.

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

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Advertisements.

☞WILL BE PUBLISHED APRIL 16th.☜

THE PHILADELPHIA EXHIBITION.

No. 1.—Mechanism and Administration.

The article on the Philadelphia Exhibition in the *International Review* for May is by Gen. FRANCIS A. WALKER, and presents the only complete, official and historical account yet published, of the organization and administration of the great International Exposition of 1876. General Walker was Chief of the Bureau of Awards, and contributed very largely to the success of the Exhibition as a whole.

In this article General Walker discusses the following interesting particulars:

I.—The arrival of the exhibits, their bulk and weight, and the successful means of transportation and delivery. The defects in the customs service, and the responsibility therefor. II.—The Acts of Congress constituting the authorities of the Exhibition. III.—The difficulties in harmonizing the Centennial Commission and the Board of Finance, and the surprising efficiency of the management after a compromise had been effected. IV.—The plans and construction of the Exhibition buildings, and the proportion of the general expenses borne by different States and individuals. V.—The police administration on the grounds, the method and price of admission, and the average attendance during the months of exhibition, together with the passenger transportation on railroads. VI.—The foreign aspects of the Exhibition and the attitude of foreign countries with respect to it. VII.—The explanation of the system of awards, the views of the judges thereon, how it came to be adopted and what were its results.

OTHER CONTENTS OF THE MAY NUMBER OF THE INTERNATIONAL REVIEW:—*The New Federal Administration; The Life Insurance Question; Dis-establishment of the Church of England; Tennyson*, by Bayard Taylor; *The American Foreign Service*, by Hon. John Jay; *American and European Literature*; *Art-Letter*, No. 9, by P. G. Hamerton; *Contemporary Events*. PRICE PER COPY, $1.00; PER ANNUM, $5.00.

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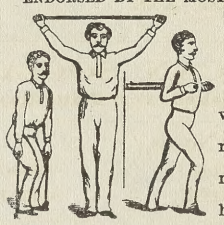

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